

**Treasures from the Salaf**

**كنوز من السلف**

**Qur'ān ♦ Fasting & Ramaḍān**

**القرآن ♦ الصيام ورمضان**



**Dar PDFs**

بسم الله الرحمن الرحيم

إِن الْحَمْدُ لِلَّهِ، نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ  
شُرُورِ أَنْفُسِنَا، وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مِنْ يَهْدِهِ اللَّهُ فَلَا  
مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ  
وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴾  
[ آل عمران : ١٠٢ ]

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ  
وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ  
الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴾ [ النساء : ١ ]

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا (٧٠)  
يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ  
فَقَدْ فُتِحَ لَهُ فَوْزٌ عَظِيمٌ ﴾ [ الأحزاب : ٧٠-٧١ ]

أما بعد : فإن أصدق الحديث كتاب الله، وخير الهدي هدي  
محمد ﷺ، وشر الأمور محدثاتها، وكل محدثة بدعة،  
وكل بدعة ضلالة، وكل ضلالة في النار.



**This is a compilation of statements from the Salaf as-Ṣāliḥ (The Righteous Predecessors) regarding the subjects of the Qur'ān, Fasting, and Ramaḍān. We compiled this collection with the hope that it be a beneficial and concise compilation to firstly enlighten the reader of the virtues, etiquettes, and rewards of the Qur'ān, Fasting, and Ramaḍān, and secondly, to encourage and motivate the reader to build and strengthen their relationship with the Qur'ān, to fast in not just Ramaḍān, but also throughout the year, and to worship Allāh in a manner that is pleasing to Him ﷻ. We have mentioned the statements of the Salaf in the Arabic language as well as English to aid the knowledge seeker in learning the Arabic language as well as rendering it into English. We ask Allāh ﷻ to make it a benefit, accept it from us, and increase us all in beneficial knowledge and righteous actions.**





القرآن

Qur'ān



Dar PDFs



The Messenger of Allāh ﷺ said:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

Verily, actions are  
only based on intentions.

[Ṣaḥīḥ al-Bukhārī (1)]

[ صحيح البخاري (١) ]





The Messenger of Allāh ﷺ said:

خَيْرُكُمْ مَنْ  
تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

The best amongst you is the one who  
learns the Qur'ān and teaches it

[Ṣaḥīḥ al-Bukhārī (5027)]

[ صحيح البخاري (٥٠٢٧) ]



The Messenger of Allāh ﷺ said:

إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ  
أَقْوَامًا وَيَضَعُ بِهِ الْآخَرِينَ

Indeed, Allāh ﷻ raises the  
[status of] people with this Book,  
and He lowers others by it.

[Ṣaḥīḥ Muslim (817)]

[ صحيح مسلم (٨١٧) ]



Ibn Mas'ūd رضي الله عنه said:

إنما القرآن كلام الله

Indeed the Qur'ān is none other than  
the Speech of Allāh

[السنة لعبد الله بن أحمد (١٢٥)]



**Imām Aḥmad رحمه الله was asked:**

**ما تقول في القرآن؟**

**What do you say about the Qur'ān?**

**قال: كَلَامُ اللَّهِ، غَيْرُ مَخْلُوقٍ.**

**He replied: It is the Speech of Allāh**

**[and] it is not created.**

[شرح أصول اعتقاد أهل السنة والجماعة للإلكائي (٣٩٥)]



Ibn Mas'ūd رضي الله عنه said:

من كان يحب أن يعلم أنه  
يحب الله، فليعرض نفسه على  
القرآن؛ فإن أحب القرآن فهو يحب  
الله عز وجل، فإنما القرآن كلام الله.

Whoever would like to know whether he  
loves Allāh, then let him present himself to the  
Qur'ān. If he loves the Qur'ān, then he loves Allāh,  
the Mighty and Majestic. For indeed, the Qur'ān  
is none other than the Speech of Allāh.

[ السنة لعبد الله بن أحمد (١٢٥) ]



**The Messenger of Allāh ﷺ said:**

**الصِّيَامُ وَالْقُرْآنُ يُشْفَعَانِ لِلْعَبْدِ يَوْمَ الْقِيَامَةِ،  
يَقُولُ الصِّيَامُ: أَيُّ رَبِّ إِنِّي مَنَعْتَهُ الطَّعَامَ  
وَالشَّهَوَاتِ بِالنَّهَارِ فَشَفَعْنِي فِيهِ، يَقُولُ الْقُرْآنُ  
رَبِّ مَنَعْتَهُ النَّوْمَ بِاللَّيْلِ فَشَفَعْنِي فِيهِ، فَيُشْفَعَانِ.**

**Fasting and the Qur'ān will intercede for the servant  
on the Day of Standing. Fasting will say: O' [my] Lord,  
I kept him from his food and desires during the daytime,  
so let me intercede for him. The Qur'ān will say:  
[My] Lord, I kept him from sleeping at night,  
so let me intercede for him. Thus, both will  
be allowed to intercede.**



**The Messenger of Allāh ﷺ said:**

**مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ  
وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ الْم حَرْفٌ،  
وَلَكِنْ أَلِفٌ حَرْفٌ، وَلَامٌ حَرْفٌ، وَمِيمٌ حَرْفٌ.**

**Whoever recites a letter from the Book of Allāh  
will receive a reward, and a reward is ten the  
like of it. I am not saying that Alif Lām Mīm is a  
letter, but rather, Alif is a letter, Lām is a letter,  
and Mīm is a letter.**

[at-Tirmidhī (2910)]

[الترمذي (٢٩١٠)]



**The Messenger of Allāh ﷺ said:**

**مَثَلُ الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ حَافِظٌ لَهُ، مَعَ**

**السَّفَرَةِ الْكِرَامِ الْبَرَّةِ، وَمَثَلُ الَّذِي يَقْرَأُ الْقُرْآنَ**

**وَهُوَ يَتَعَاهَدُهُ، وَهُوَ عَلَيْهِ شَدِيدٌ؛ فَلَهُ أَجْرَانِ.**

**The one who preserves the Qur'ān and is skilled in its  
recitation is with the noble, obedient, recording angels,  
and the one who stumbles when reciting the Qur'ān  
due to difficulty will receive a double reward.**

[Ṣaḥīḥ al-Bukhārī (4937)]

[ صحيح البخاري (٤٩٣٧) ]



**Shaykh Ibn Bāz رحمه الله said:**

**المستمع شريك للقارئ في  
كل حرف حسنة، والحسنة  
بِعَشْرٍ أمثالها.**

**The one listening [to the Qur'ān]**

**is a participant with the reciter in every letter  
which incurs a good deed, and a good deed is  
equivalent to ten the like of it.**

**[ فتاوى نور على الدرب (٣٥٠\٢٦) ]**



Ibn Taymiyyah رحمه الله said:

أفضل العبادات البدنية  
الصلاة، ثم القراءة، ثم  
الذكر، ثم الدعاء.

The most virtuous physical acts of worship  
are the prayer, then recitation [of the Qur'ān],  
then dhikr, then supplication.

[مجموع الفتاوى (٤٠١١٠)]



The Messenger of Allāh ﷺ said:

الْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ

The Qur'ān is either  
a proof for you or against you

[Ṣaḥīḥ Muslim (223)]

[ صحيح مسلم (٢٢٣) ]



Sh. ‘Abdur-Razzāq al-Badr حفظه الله said:

الله لم يُوجب على عباده أن يحفظوا آيات القرآن كلها لكن أوجب العمل به على الجميع، فالعمل بالقرآن واجب وهو الذي من أجله أنزل القرآن، فمن عمل بالقرآن كان من أهله وكان القرآن حجة له ومن لم يعمل به لم يكن من أهله وكان القرآن حجة عليه، هذا معنى قوله ﷺ: وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ.

Allāh ﷻ did not obligate His servants to memorize all the verses of the Qur’ān, but He made it obligatory for everyone to implement it. Implementing the Qur’ān is compulsory, and it is the purpose for which the Qur’ān was revealed. So whoever implements the Qur’ān is amongst its people, and the Qur’ān is a proof for him, and whoever does not implement it is not amongst its people, and it is a proof against him. This is the meaning of his saying (the Messenger) ﷺ: The Qur’ān is either a proof for you or against you.



Fuḍayl ibn ‘Iyāḍ رحمه الله said:

إِنَّمَا نَزَلَ الْقُرْآنُ لِيُعْمَلَ بِهِ،  
فَاتَّخَذَ النَّاسُ قِرَاءَتَهُ عَمَلًا.

The Qur’ān was not sent down except to  
be implemented. However, the people  
have [mistakenly] taken its recitation  
[alone] as implementation.

[ أخلاق حملة القرآن للأجري (٣٨) ]



**‘Alī ibn Abī Ṭālib <sup>رضي الله عنه</sup> said:**

**لَا خَيْرَ فِي عِبَادَةٍ لَا عِلْمَ فِيهَا،  
وَلَا خَيْرَ فِي عِلْمٍ لَا فَهْمَ فِيهِ،  
وَلَا خَيْرَ فِي قِرَاءَةٍ لَا تَدَبُّرَ فِيهَا.**

**There is no good in any worship that is not based  
on [beneficial] knowledge, there is no good in  
knowledge that is not based on [correct] understanding,  
and there is no good in recitation without pondering,  
contemplation, and reflection.**

**[ الحلية (٧٧٨) ]**



Ibn al-Qayyim رحمه الله stated:

كَانَ أَهْلُ الْقُرْآنِ هُمُ  
الْعَامِلُونَ بِهِ، وَالْعَامِلُونَ بِمَا فِيهِ،  
وَإِنْ لَمْ يَحْفَظُوهُ عَنْ ظَهْرِ قَلْبٍ.

The people of the Qur'ān are those who  
know it, understand it, and implement what-  
is contained in it, even if they have not  
memorized it by heart.

[ زاد المعاد (٣٢٧٨١) ]



Sh. ‘Abdur-Razzāq al-Badr حفظه الله said:

الذي لا يعمل بالسنة  
هو ليس من أهل القرآن

The one who does not act  
in accordance to the Sunnah [of the  
Messenger of Allāh ﷺ] is not from  
the people of the Qur’ān

[ شرح فضل الإسلام شريط (٦) ]



Sh. ‘Abdur-Razzāq al-Badr حفظه الله said:

من لا يعمل بالسنة هو

في الحقيقة لا يعمل بالقرآن

Whoever does not act in accordance to the

Sunnah [of the Messenger of Allāh ﷺ], in reality,

does not act in accordance to the Qur’ān.

[ شرح فضل الإسلام شريط (٦) ]



**Shaykh al-Albānī رحمه الله said:**

**فتعظيم كلام الله باتباعه وليس**

**بتقبيل أوراقه ويزخرفة صفحاته.**

**The veneration of the speech of Allāh is  
[achieved] by implementing it and not by  
kissing its pages and adorning its covers.**

[ متفرقات شريط (٢٤٤) ]



**Shaykh Ṣāliḥ al-Fawzān حفظه الله said:**

**لا أصل لهذا أن الحالف يضع يده**

**على المصحف هذا من فعل الجهلة**

**There is no basis for this that the one  
who swears puts his hand on the Qur'ān.**

**This is from the actions of the ignorant.**

[ درس فتح المجيد شرح كتاب التوحيد يوم الثلاثاء / 15-03-1441هـ ]



Imām an-Nawawī رحمه الله said:

اعلم أن قراءة القرآن أكد الأذكار  
كما قدمنا، فينبغي المداومة عليها،  
فلا يخلي عنها يوماً وليلة، ويحصل له  
أصل القراءة بقراءة الآيات القليلة.

Know that reciting the Qur'ān is the most established  
of the Adhkār as we have mentioned. It is incumbent-  
to be perseverant upon it, so it is not neglected a  
single day or night, and the foundation of recitation  
is attained by reciting just a few verses.

[ الأذكار للنووي (٩٢) ]



**‘Uthmān ibn ‘Affān <sup>رضي الله عنه</sup> said:**

**لو أن قلوبنا طهرت ما شبعنا  
من كلام ربنا، وإني لأكره أن يأتي  
علي يوم لا أنظر في المصحف.**

**If our hearts were truly pure, we would  
never get enough of the speech of our Lord.**

**Indeed, I despise that a day passes me,  
and I do not look in the Muṣḥaf.**

**[ البداية والنهاية (٢١٥٧) ]**



Ibn Taymiyyah رحمه الله said:

ما رأيت شيئاً يغذي العقل والروح  
ويحفظ الجسم ويضمن السعادة أكثر  
من إدامة النظر في كتاب الله تعالى

I have not seen anything which nourishes the  
intellect and soul, protects the body, and guarantees  
happiness, more than constantly pondering and  
reflecting over the Book of Allāh, Lofty is He.

[ مجموع الفتاوى (٤٩٣٧) ]



**Ibn Taymiyyah رحمه الله said:**

**من تدبر القرآن طالباً للهدى**

**منه، تبين له طريق الحق.**

**Whoever contemplates [over the verses of]  
the Qur'ān seeking guidance from it, the path  
of truth will become clear to him.**

**[مجموع الفتاوى (١٣٧٨٣)]**



Ibn al-Qayyim رحمه الله said:

فآيات القرآن تحيي القلوب،

كما تحيا الأرض بالماء.

The Qur'ān revives the hearts,

just as the earth is revived by water.

[مفتاح دار السعادة (٢٥٠١١)]



**Yahyā ibn Mu'ādh رَحِمَهُ اللهُ said:**

**دواء القلب في خمسة أشياء:**

**قراءة القرآن بالتفكير، وخلاء البطن،**

**وقيام الليل، والتضرع عند السحر،**

**ومُجالسة الصالحين.**

**The cure for the heart is in five things:**

**Reciting the Qur'ān and pondering over it,**

**[having an] empty stomach, standing in**

**the night prayer, invoking [Allāh ﷻ] at dawn,**

**and being in the company of righteous people.**

**[رسائل ابن رجب (٢٦٣١)]**



Ibn al-Qayyim رحمه الله said:

## مفتاح حياة القلب:

- تدبر القرآن،
- والتضرع بالأسحار،
- وترك الذنوب.

The keys to the life of a [sound] heart are:

- Pondering, contemplating, and reflecting over the Qur'ān.
- Earnestly imploring [Allāh جَلَّ جَلَالُهُ] during the last hours of the night.
- Abandoning sins.



‘Abdullāh ibn Mas’ūd رضي الله عنه said:

**اطْلُبْ قَلْبَكَ فِي ثَلَاثَةِ مَوَاطِنَ :**

**- عند سماع القرآن،**

**- وفي مجالس الذكر،**

**- وفي أوقات الخلوة؛**

**فإن لم تجدهُ في هذه المواقف فسأل  
الله أن يمنَّ عليك بقلبٍ؛ فإنه لا قلبَ لك.**

**Seek your heart in three situations:**

**- When listening to the Qur’ān.**

**- In the gatherings of the  
remembrance [of Allāh جَلَّ جَلَالُهُ].**

**- In times of seclusion.**

**If you do not find it in these situations,  
then ask Allāh to grant you and bless you  
with a heart, for clearly, you have no heart.**



Shaykh al-‘Uthaymīn رحمه الله said:

**مِنْ أَكْبَرِ الْأَسْبَابِ  
لِاسْتِقَامَةِ الْقَلْبِ وَسَلَامَتِهِ،  
كَثْرَةُ قِرَاءَةِ الْقُرْآنِ.**

**From the greatest means for the  
heart to be steadfast and have safety and  
security is reading the Qur’ān abundantly.**

[ نور على الدرب (٢٠١٢) ]



Shaykh Ibn Bāz رحمه الله said:

...فأنت يا عبد الله إذا قرأت كتاب ربك

من أوله إلى آخره، تجد التقوى رأس

كل خير، ومفتاح كل خير.

...Therefore, O' Servant of Allāh, if you read the Book of your Lord from the beginning to the end, you will find that [having] Taqwā is the pinnacle of all goodness and the key to every good.

[مجموع الفتاوى (٢٨٣١٢)]



Shaykh al-'Uthaymīn رحمه الله said:

العاقل إذا قرأ القرآن وتبصر؛ عرف قيمة الدنيا، وأنها ليست بشيء، وأنها مزرعة للآخرة. فانظر ماذا زرعت فيها لآخرتك؟ إن كنت زرعت خيراً؛ فأبشر بالحصاد الذي يرضيك، وإن كان الأمر بالعكس؛ فقد خسرت الدنيا والآخرة.

A person of sound mind is the one who when he recites the Qur'ān and contemplates over it, he becomes aware of the true value of the worldly life and that it is of no value, and that it is [only] a place of cultivation [to perform righteous deeds and actions] for the Hereafter. Therefore look to what you have planted in it for [the betterment of] your Hereafter. If you have planted good, then accept the glad tidings of reaping that which will bring you contentment; and if the affair is the opposite, then indeed you have lost your worldly life and your Hereafter.

[شرح رياض الصالحين (٣٥٨٣)]



Shaykh al-'Uthaymīn رحمه الله said:

إذا رأيتَ من نفسك أنك كلما تلوت القرآن  
ازددت إيماناً، فإن هذا من علامات التوفيق.  
أما إذا كنت تقرأ القرآن ولا تتأثر به؛ فعليك  
بمداواة نفسك، لا أقول أن تذهب إلى المستشفى؛  
لتأخذ جرعة من حبوب أو مياه أو غيرها،  
ولكن عليك بمداواة القلب؛ فإن القلب إذا لم ينتفع  
بالقرآن ولم يتعظ به؛ فإنه قلب قاس مريض.

If you see from yourself that the more you recite  
the Qur'ān, the more your faith increases, then this is  
from the signs of triumph and success.

But if you read the Qur'ān and you are not affected by it,  
then you have to treat yourself. I am not saying go to  
the hospital to take a dose of pills, fluids, or other than  
that, but [what I am saying is that] you must treat the  
heart. If the heart does not benefit from the Qur'ān  
and learn from it, then it is a hardened, sick heart.



Ibn al-Qayyim رحمه الله stated:

القلب الطاهر لكمال حياته ونوره وتخلصه  
من الأدران والخبائث لا يشبع من القرآن ولا  
يتغذى إلا بحقائقه ولا يتداوى إلا بأدويته، بخلاف  
القلب الذي لم يطهره الله تعالى فإنه يتغذى من  
الأغذية التي تناسبه بحسب ما فيه من النجاسة  
فإن القلب النجس كالبدن العليل المريض  
لا تلأئمه الأغذية التي تلأئم الصحيح.

The pure heart, due to its complete life, light, and it being free from filth and evil, does not get enough of the Qur'ān, and is not nourished except by Its Truth, and is not treated except by Its Treatment. In contrast to the heart that Allāh -The Most High- has not purified; for this heart is only nourished by nourishments that are in accordance to what is in it of filth. Thus, the filthy heart is like the diseased body; that which nourishes it is not like that which nourishes the healthy body.



Sh. ‘Abdur-Razzāq al-Badr حفظه الله said:

تعجب غاية العجب من أقوام لا يحفظون آيات  
وردت في القرآن جمعت الأدب كله جمعت الخلق  
كله ثم تجده يحفظ كلمة لكافر فاجر ويتشدد بها  
ويعجب بها ! وآيات من القرآن جمعت الأدب  
والأخلاق جمعا وفيها تجده لا يحفظها ولا  
يعرف معناها ولم يتفقه في مدلولها .

You would be utterly amazed by people who do not memorize-  
any verses from the Qur’ān, which gather [and elaborate] on  
all types of mannerisms and etiquettes. Yet, you find them  
memorizing the words of a wicked disbeliever, ranting about  
them and admiring them! Meanwhile, the verses from the  
Qur’ān gather all aspects of mannerisms and etiquettes;  
you find that they have not memorized them, nor do  
they know their meanings or understand their intent.



Ibn al-Qayyim رحمه الله said:

إن القرآن والغناء لا يجتمعان في

القلب أبداً، لما بينهما من التضادّ.

The Qur'ān and music can never

coexist in the heart because of

how the two oppose each other.

[ إغاثة اللفهان (٢٤٨١) ]



Ibn al-Qayyim رحمه الله said:

القرآن هو الشفاء التام من  
جميع الأدواء القلبية والبدنية،  
وأدواء الدنيا والآخرة.

The Qur'ān is a complete healing from  
every sickness of the heart and body and  
every sickness of the Dunyā and the Ākhirah.

[ زاد المعاد (٣٢٢/٤) ]



Ibn Rajab رحمه الله said:

كَمْ تُتْلَى عَلَيْنَا آيَاتُ الْقُرْآنِ

وَقُلُوبُنَا كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً

**How many verses from the Qur'ān  
are recited to us, yet our hearts are  
like rocks, or even harder.**

[ لطائف المعارف (٣٢٣) ]



Shaykh Ibn Bāz رحمه الله said:

أحسن ما يوصى به لعلاج  
القلب وقسوته العناية بالقرآن  
الكريم، وتدبره والإكثار من تلاوته  
مع الإكثار من ذكر الله عز وجل.

The best advice for treating the heart and  
its hardness is giving great attention and concern  
to the Noble Qur'ān, contemplating and reciting it-  
frequently along with an abundance of dhikr  
of Allāh, the Mighty and Majestic.

[ مجموع الفتاوى (٣٨٨١٢٤) ]



**Shaykh al-‘Uthaymīn رحمه الله said:**

**مهما طلبت من الأطباء أن يزول**

**عنك ما في قلبك، فلن تجد مثل القرآن.**

**No matter what you seek from the doctors to  
remove that which is in your heart, you will  
never find anything like the Qur’ān.**

**[ شرح الكافية (١٩٨١) ]**



Ibn al-Qayyim رحمه الله said:

لو أحسن العبدُ التداويَ  
بِالفاتحة، لَرَأَى لها تأثيراً  
عجيباً في الشفاء.

If the servant treats himself with  
[Sūrah] al-Fātiḥah in an excellent  
manner, he will definitely see that it  
has a magnificent healing effect.

[ الداء والدواء (١٤) ]



Ibn Taymiyyah رحمه الله stated:

أَنْفَعُ الدُّعَاءِ وَأَعْظَمُهُ  
وَأَحْكَمُهُ دُعَاءُ الْفَاتِحَةِ

The most beneficial, complete  
and tremendous supplication is the  
supplication of [Sūrah] al-Fātiḥah

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾  
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ  
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

Guide us to the straight path (6)

The path of those upon whom You have  
bestowed favor, not of those who have earned  
[Your] anger or of those who are astray (7)



The Messenger of Allāh ﷺ said:

مَنْ قَرَأَ بِالْآيَتَيْنِ مِنْ آخِرِ

سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ كَفَّتَاهُ

Whoever recites the last two verses  
of Sūrah al-Baqarah in the night,  
they will suffice him.

[Ṣaḥīḥ al-Bukhārī (5009)]

[ صحيح البخاري (٥٠٠٩) ]



Shaykh Ibn Bāz رحمه الله said:

آية الكرسي عند النوم من

أسباب السلامة من السحر والشيطان

[Reciting] Āyah al-Kursī when going

to sleep is from the means of [attaining]

safety from magic and Shayṭān

[ فتاوى نور على الدرب (٢٩٦/٣) ]



**The great importance of [reciting] al-Mu'awwidhatayn:  
Sūrah al-Falaq & Sūrah an-Nās**

**Ibn al-Qayyim رحمه الله stated:**

**لا يستغني عنهما (المعوذتين) أحد قط، وإن لهما تأثيراً  
خاصاً في دفع السحر والعين وسائر الشرور،  
وإن حاجة العبد إلى الاستعاذة بهاتين السورتين أعظم  
من حاجته إلى النفس والطعام والشراب واللباس.**

**We cannot do without them (al-Mu'awwidhatayn),  
as they have a great effect in repelling the evil eye, sorcery,  
and all other aspects of evil. Our need for seeking refuge in**

**Allāh with these two Sūrahs is greater than our need for  
air, food, drink, and clothes.**

**[ بدائع الفوائد (١٩٩٢) ]**



Ibn al-Qayyim رحمه الله said:

كان النبي ﷺ يقرأ بهاتين السورتين  
[الكافرون والإخلاص] في سنة الفجر  
والوتر، اللتين هما فاتحة العمل وخاتمته،  
ليكون مبدأ النهار توحيداً وخاتمته توحيداً.

The Prophet ﷺ used to recite the two Sūrahs  
[al-Kāfirūn and al-Ikhlāṣ] in the Sunnah prayer of Fajr  
and in the Witr prayer, which commence and conclude  
one's actions [of the day and night], so that the day  
would begin with Tawḥīd and end with Tawḥīd.



**Ibn al-Qayyim رحمه الله stated:**

**القرآن كله في التوحيد  
وحقوقه وجزائه، وفي شأن  
الشرك وأهله وجزائهم.**

**The Qur'ān is all about Tawḥīd, its  
rights and its reward, and about Shirk,  
its people and their punishment.**

**[ مدارج السالكين (٤١٨٣) ]**



Shaykh al-‘Uthaymīn رحمه الله said:

لَمْ يَأْتِ حَرْفٌ وَاحِدٌ فِي  
الْقُرْآنِ يَأْمُرُ بِالْمُسَاوَاةِ أَبَدًا،  
إِنَّمَا يَأْمُرُ بِالْعَدْلِ.

**Not a single letter in the Qur’ān  
suggests equality at all, [but rather]  
it only orders justice.**

[ شرح العقيدة الواسطية (٢٢٩١١) ]



Ibn Taymiyyah رحمه الله said:

إِنْ نَسِيَانَ الْقُرْآنَ  
مِنَ الذَّنُوبِ

**Forgetfulness of the Qur'ān  
is due to sins**

[مجموع الفتاوى (٤٢٣١٣)]





الصيام ورمضان

**Fasting & Ramaḍān**



Dar PDFs



**Allāh ﷻ says:**

﴿ إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴾

**{Indeed, only those who are patient shall  
receive their reward in full, without limit}**

[ الزمر: ١٠ ]

**Imām al-Awzā'ī رحمه الله said:**

الصابرون هنا الصائمون ، دليله قوله عليه الصلاة  
والسلام مخبرا عن الله عز وجل : الصوم لي وأنا أجزى به.

Those who are patient [referred to] here are those who  
fast. The proof of this is the statement of the Messenger  
of Allāh ﷺ that Allāh - the Mighty and Majestic - said:

**Fasting is for Me, and I shall reward for it.**

[ تفسير القرطبي ]



The Messenger of Allāh ﷺ said:

Allāh ﷻ said:

كُلُّ عَمَلٍ ابْنِ آدَمَ لَهُ، إِلَّا الصَّوْمَ فَإِنَّهُ لِي،  
وَأَنَا أَجْزِي بِهِ، وَلَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ  
عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ.

Every [good] deed of the son of Ādam is for him  
except fasting, for it is for Me and I shall reward  
[the fasting person] for it. Verily, the smell of the  
mouth of the fasting person is more pleasant  
to Allāh than the smell of musk.

[Ṣaḥīḥ al-Bukhārī (5927)]

[ صحيح البخاري (٥٩٢٧) ]



**The Messenger of Allāh ﷺ said:**

إِنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ الرَّيَّانُ،  
يَدْخُلُ مِنْهُ الصَّائِمُونَ يَوْمَ الْقِيَامَةِ،  
لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ.

**There is a gate in Paradise called ‘ar-Rayyān.’**

**Those who observe fasting will enter through  
it on the Day of Standing, and no one other  
than them will enter it.**

[Ṣaḥīḥ al-Bukhārī (1896)]

[ صحيح البخاري (١٨٩٦) ]



**The Messenger of Allāh ﷺ said:**

**الصَّيَامُ وَالْقُرْآنُ يُشْفَعَانِ لِلْعَبْدِ يَوْمَ الْقِيَامَةِ،  
يَقُولُ الصَّيَامُ: أَيُّ رَبِّ إِنِّي مَنَعْتَهُ الطَّعَامَ  
وَالشَّهَوَاتِ بِالنَّهَارِ فَشَفَعْنِي فِيهِ، يَقُولُ الْقُرْآنُ  
رَبِّ مَنَعْتَهُ النَّوْمَ بِاللَّيْلِ فَشَفَعْنِي فِيهِ، فَيُشْفَعَانِ.**

**Fasting and the Qur'ān will intercede for the servant  
on the Day of Standing. Fasting will say: O' [my] Lord,  
I kept him from his food and desires during the daytime,  
so let me intercede for him. The Qur'ān will say:  
[My] Lord, I kept him from sleeping at night,  
so let me intercede for him. Thus, both will  
be allowed to intercede.**



Ibn Rajab رحمه الله stated:

سُئِلَ بَعْضُ السَّلَفِ:

لِمَ تُشْرَعُ الصِّيَامُ؟

قال: لِيَذُوقَ الْغَنِيُّ طَعْمَ الْجُوعِ،

فَلَا يَنْسَى الْجَائِعَ.

Some of the Salaf were asked:

Why has fasting been prescribed?

They replied: So the rich will taste hunger

and thus not forget the hungry.

[ لطائف المعارف (١٦٨) ]



Shaykh al-'Uthaymīn رحمه الله stated:

من فوائد قوله تعالى:

From the benefits of the statement of Allāh ﷻ:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ مُّوَصَّلٌ  
أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾

And when My slaves ask you [O' Muḥammad ﷺ]  
concerning Me, then [answer them]:

I am indeed near [to them by My Knowledge].

I respond to the invocations of the suppliant  
when he calls on Me [without any intercessor].

إِنَّ الصِّيَامَ مِظْنَةٌ لِجَابَةِ الدَّعَاءِ؛ لِأَنَّ اللَّهَ سَبَّحَانَهُ  
وَتَعَالَى ذِكْرُ هَذِهِ الْآيَةِ فِي أَثْنَاءِ الصِّيَامِ وَلَا سِيَّمَا  
أَنَّهُ ذَكَرَهَا فِي آخِرِ الْكَلَامِ عَلَى آيَاتِ الصِّيَامِ.

...is that fasting is the most likely time for the acceptance  
of supplication because Allāh ﷻ mentioned this verse amid  
the verses of fasting, especially since He mentioned it towards  
the end of His speech regarding the verses of fasting.



**If a supplication is combined with:**

- ❖ a complete presence and consciousness of heart for the objective,
  - ❖ coincides with the six prescribed times of acceptance - and they are: The last third of the night, the time [immediately after] the adhān, between the adhān and the iqāmah, at the end of the prescribed prayers [before the taslīm], from the time the Imām ascends the minbar on the day of Jumu'ah until the ṣalāh is completed, and the final hour [of Jumu'ah] after 'Aṣr,
  - ❖ along with submissiveness in the heart and contrition before the Lord, feeling insignificant and feeble while imploring,
  - ❖ while the one making du'ā faces the qiblah,
  - ❖ is in a state of purity,
  - ❖ raises his hands upwards towards Allāh - Lofty is He,
  - ❖ and begins with praise and extolment of Allāh,
  - ❖ then sends blessings and salutations upon Muḥammad ﷺ, His servant and Messenger,
  - ❖ then states his need for repentance and forgiveness before addressing Allāh,
  - ❖ being persistent in his request while ingratiating himself and flattering Him,
  - ❖ calling on Him with hope and fear,
  - ❖ seeking intercession by way of His Names, His Attributes and His Oneness,
  - ❖ and offering an act of charity,
- \*\*\*\*\*Indeed this du'ā, it is rare that it would be rejected\*\*\*\*\***
- ❖ especially if it corresponds with the supplications that the Prophet ﷺ has informed us are most likely to be answered and they contain the Greatest Name of Allāh.



◆ **Specific times and people whose du'ā (supplication) is answered:**

- 1 - The last third of the night.
- 2 - When one is prostrating (in sajdah).
- 3 - Before making the taslīm in the ṣalāh (prayer).
- 4 - Between the adhān and the iqāmah.
- 5 - During rainfall.
- 6 - On Friday, the last hour after Aṣr.
- 7 - When saying the du'ā:  
لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ
- 8 - The du'ā for your brother behind his back (in his absence).
- 9 - The du'ā for a sick person.
- 10 - The du'ā of an oppressed person.
- 11 - The du'ā of a parent for their child.
- 12 - The du'ā of a righteous person for their parents.
- 13 - The du'ā of a fasting person.
- 14 - The du'ā of a traveler.

◆ **Barriers to du'ā being accepted:**

- 1 - Supplicating to other than Allāh ﷻ.
- 2 - Being hasty and seeking an immediate response.
- 3 - Not having a focused, attentive heart when making du'ā.
- 4 - One's provisions coming from ḥarām (impermissible) sources.



The Messenger of Allāh ﷺ said:

أَحَبُّ الْأَعْمَالِ إِلَى  
اللَّهِ تَعَالَى أَدْوَمُهَا وَإِنْ قَلَّ

The most beloved deeds to Allāh  
- Lofty is He - are those that are done  
continuously, even if it's a little.

[Ṣaḥīḥ Muslim (783)]  
[ صحيح مسلم (٧٨٣) ]



**Imām Aḥmad رحمه الله said:**

**إِنْ أَحْبَبْتَ أَنْ يَدُومَ اللَّهُ لَكَ**

**عَلَى مَا تُحِبُّ، فَدُمْ لَهُ عَلَى مَا يُحِبُّ.**

**If you would like that Allāh keeps you**

**persistent upon that which you love, then be**

**persistent upon that which He loves.**

**[ البداية والنهاية (٣٣٠/١١٠) ]**



Abū Hurairah رضي الله عنه said:

أَوْصَانِي خَلِيلِي بِثَلَاثٍ

لَا أَدَعُهُنَّ حَتَّى أَمُوتَ :

- صَوْمُ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ،

- وَصَلَاةِ الضُّحَى،

- وَنَوْمٍ عَلَى وَثْرٍ.

My dear friend (the Prophet ﷺ) advised me

with three things, and I shall not leave them until I die:

- To fast three days every month.

- To pray the Ḍuḥā prayer.

- To pray the Witr prayer before sleeping.



**The Messenger of Allāh ﷺ said:**

**صَوْمُ شَهْرِ الصَّبْرِ،  
وثلثة أيامٍ من كل شهرٍ،  
يُذهبن وحرَّ الصدر.**

**Fasting the month of patience (Ramaḍān)  
and three days of each month removes  
Waḥar (malice, enmity, deceit, perplexity,  
hatred, and anxiety) from the chests.**

[ الترغيب والترهيب (١٤٩٨) ]



**The Messenger of Allāh ﷺ said:**

يَا أَبَا ذَرٍّ إِذَا صُمْتَ مِنَ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ

فَصُمْ ثَلَاثَ عَشْرَةٍ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ

**O' Abā Dharr!**

**If you fast three days out of the month,**

**fast the thirteenth, fourteenth, and fifteenth.**

[at-Tirmidhī (761)]

[ الترمذي (٧٦١) ]



**The Messenger of Allāh ﷺ said:**

**تُعْرَضُ الْأَعْمَالُ يَوْمَ الْاِثْنَيْنِ وَالْخَمِيسِ،**

**فَأُحِبُّ أَنْ يُعْرَضَ عَمَلِي وَأَنَا صَائِمٌ.**

**Deeds are presented [to Allāh ﷻ] on**

**Mondays and Thursdays, and I love that**

**my deeds are presented while I am fasting.**

[at-Tirmidhī (747)]

[ الترمذي (٧٤٧) ]



al-Ḥasan al-Baṣrī رحمه الله said:

نِعْمَ زَمَانُ الْمُؤْمِنِ الشِّتَاءُ،  
لَيْلُهُ طَوِيلٌ يَقُومُهُ،  
وَنَهَارُهُ قَصِيرٌ يَصُومُهُ.

Winter is the believer's most beloved season. Its nights are long for those who wish to pray, and its days are short for those who wish to fast.

[ لطائف المعارف (٥٦٥) ]



**The Messenger of Allāh ﷺ said:**

أَفْضَلُ الصَّيَّامِ بَعْدَ رَمَضَانَ  
شَهْرُ اللَّهِ الْمُحَرَّمُ وَأَفْضَلُ الصَّلَاةِ  
بَعْدَ الْفَرِيضَةِ صَلَاةُ اللَّيْلِ

**The best fast after [the month of] Ramaḍān is  
the month of Allāh, Muḥarram; and the best prayer-  
after the obligatory prayers is the night prayer.**

[Ṣaḥīḥ Muslim (1163)]

[ صحيح مسلم (١١٦٣) ]



**Abū Qatādah رضي الله عنه narrated:**

**رَسُولُ اللَّهِ ﷺ ... سُئِلَ عَنْ صَوْمِ  
يَوْمِ عَاشُورَاءَ فَقَالَ :  
يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ**

**The Messenger of Allāh ﷺ was asked about**

**fasting the Day of ‘Āshūrā and he replied:**

**It expiates [the sins of] the previous year**

[Ṣaḥīḥ Muslim (1162)]

[ صحيح مسلم (١١٦٢) ]



Ibn ‘Abbās رضي الله عنهما said:

مَا رَأَيْتُ النَّبِيَّ ﷺ يَتَحَرَّى صِيَامَ

يَوْمٍ فَضَّلَهُ عَلَى غَيْرِهِ إِلَّا هَذَا الْيَوْمَ يَوْمَ عَاشُورَاءَ،

وَهَذَا الشَّهْرُ يَعْنِي شَهْرَ رَمَضَانَ.

I never saw the Prophet ﷺ seeking to fast a day giving it preference over another except this day, the day of ‘Āshūrā, and this month, meaning the month of Ramaḍān.

[Ṣaḥīḥ al-Bukhārī (2006)]

[ صحيح البخاري (٢٠٠٦) ]



**Abū Bakr al-Balkhī رحمه الله said:**

**شهر رجب شهر الزرع،**

**وشهر شعبان شهر سقي الزرع،**

**وشهر رمضان شهر حصاد الزرع.**

**The month of Rajab is the month of planting,  
the month of Sha'bān is the month of irrigating  
the crops, and the [blessed] month of Ramaḍān  
is the month of harvesting the crops.**

**[لطائف المعارف (١٢١)]**



Usāmah ibn Zaid رضي الله عنه said:  
I said: O' Messenger of Allāh, I do not see  
you fasting any month as much as Sha'bān.

He ﷺ said:

ذَلِكَ شَهْرٌ يَغْفُلُ النَّاسُ عَنْهُ بَيْنَ رَجَبٍ  
وَرَمَضَانَ وَهُوَ شَهْرٌ تُرْفَعُ فِيهِ الْأَعْمَالُ إِلَى  
رَبِّ الْعَالَمِينَ، فَأُحِبُّ أَنْ يُرْفَعَ عَمَلِي وَأَنَا صَائِمٌ.

That is a month to which people do not pay much  
attention, between Rajab and Ramaḍān. It is a month  
in which the deeds ascend to the Lord of the Worlds,  
and I like that my deeds ascend when I am fasting.

[Sunan an-Nasā'ī (2357)]

[ سنن النسائي (٢٣٥٧) ]



**رحمه الله : ‘Amr ibn Qays al-Malā’ī**

**إذا دخل شعبان أغلق حانوته**

**وتفرغ لقراءة القرآن**

**When [the month of] Sha’bān would enter,**

**he used to close his shop and devote his**

**time to reading the Qur’ān.**

[ لطائف المعارف (١٩٦) ]



**Ibn Ḥajr رحمه الله stated:**

**كَانَ الْمُسْلِمُونَ إِذَا دَخَلَ شَعْبَانُ**

**أَكْبَرُوا عَلَى الْمَصَاحِفِ، وَأَخْرَجُوا الزُّكَاةَ.**

**When the Muslims entered [the month of]**

**Sha'bān, they would devote themselves to**

**the Qur'ān and give out [their] Zakāt.**

**[فتح الباري (١٣٣٢٤)]**



Sh. Zayd al-Madkhalī رحمه الله stated:

من ثمرات الإيمان بهذا الركن (الزكاة) ما يأتي :

١ - تطهير النفس من رذيلة الشح والبخل إذ هما

خلقان ذميّان في كل شريعة من شرائع الله.

٢ - تدعيم الإسلام وسد حاجة المسلمين.

٣ - تنمية للمال المزكى، فما نقص مال

من صدقة بل يزيد، بل يزيد.

From the fruits of having faith in the pillar

of Zakāt is what follows:

1 - It purifies the soul from the moral corruption of miserliness and stinginess. For these two are blameworthy characteristics

in every legislation from the legislations of Allāh.

2 - It supports and aids Islām and fulfills the needs

of the Muslims.

3 - It increases the wealth from which Zakāt is given, for wealth does not decrease by giving in charity, rather it increases it.



‘Amr ibn Qays رحمه الله used to say:

طوبى لمن أصلح  
نفسه قبل رمضان

Glad tidings to the  
one who rectifies himself  
before Ramaḍān [arrives]

[لطائف المعارف]



The Messenger of Allāh ﷺ said:

إِنَّ هَذَا الشَّهْرَ قَدْ حَضَرَكُمْ ، وَفِيهِ لَيْلَةٌ  
خَيْرٌ مِنْ أَلْفِ شَهْرٍ ، مَنْ حُرِمَهَا فَقَدْ حُرِمَ  
الْخَيْرَ كُلَّهُ ، وَلَا يُحْرَمُ خَيْرَهَا إِلَّا مَحْرُومٌ .

Indeed this month has come to you,  
and in it, there is a night that is better than  
a thousand months. Whoever is deprived of it  
is deprived of all good, and no one is deprived  
of its good except the one who is truly deprived.

[Ibn Mājah (1644)]

[ ابن ماجه (١٦٤٤) ]



**The Messenger of Allāh ﷺ said:**

**الصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ،**

**وَرَمَضَانُ إِلَى رَمَضَانَ، مُكَفِّرَاتٌ مَا بَيْنَهُنَّ**

**إِذَا اجْتَنِبَ الْكَبَائِرَ.**

**The five daily prayers, from one Jumu'ah to the next, and from one Ramaḍān to the next, expiates that which is between them as long as the major sins are avoided.**

[Ṣaḥīḥ Muslim (233)]

[ صحيح مسلم (٢٣٣) ]



Shaykh Ibn Bāz رحمه الله said:

نصيحتي للمسلمين جميعاً أن يتقوا الله  
جل وعلا وأن يستقبلوا شهرهم العظيم بتوبة  
صادقة من جميع الذنوب وأن يتفقهوا في  
دينهم وأن يتعلموا أحكام صومهم وأحكام  
قيامهم؛ لقول النبي ﷺ: من يرد الله به  
خيراً يفقهه في الدين.

My [sincere] advice to all Muslims is to fear Allāh  
- the Mighty and Majestic - and to greet this [blessed]  
month [of Ramaḍān] with sincere repentance from all  
[their] previous sins and to learn and understand their  
religion along with the rulings of fasting and the night  
prayer. As the Prophet ﷺ said: Whoever Allāh wants  
good for, He gives them understanding of the religion.



**Shaykh al-‘Uthaymīn رحمه الله said:**

**شهر رمضان فرصة لمن صدق  
العزيمة، وأراد أن يتخلص من  
هذا الدخان الخبيث الضار.**

**The [blessed] month of Ramaḍān is an  
opportunity for whoever is truthful in his  
determination and wants to quit this repulsive,  
repugnant, and harmful [habit of] smoking.**

**[مجموع فتاوى (٢٠٣١٩)]**



Ibn Taymiyyah رحمه الله said:

من يعزم على ترك المعاصي  
في شهر رمضان دون غيره،  
فليس هذا بتائب مطلقاً، ولكنه  
تارك للفعل في شهر رمضان.

Whoever intends to abandon sin solely in the  
month of Ramaḍān is not repentant whatsoever.

Rather, he is merely a person who has [only]  
abandoned the act [of sinning] during  
the month of Ramaḍān.

[مجموع الفتاوى (٧٤٣٧)]



**The Messenger of Allāh ﷺ said:**

**مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا**

**غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ**

**Whoever fasts the month of Ramaḍān with  
faith and expectation of the reward, then all  
of his previous sins will be forgiven.**

[Ṣaḥīḥ al-Bukhārī (2014)]

[ صحيح البخاري (٢٠١٤) ]



Ibn al-Qayyim رحمه الله said:

أَفْضَلُ الصَّوَّامِ أَكْثَرُهُمْ ذِكْرًا

لِلَّهِ عَزَّ وَجَلَّ فِي صَوْمِهِمْ

The best of those who fast are those who  
remember Allāh - the Mighty and Majestic -  
the most in their fast

[ الوابل الصيب ]



Shaykh al-'Uthaymīn رحمه الله said:

إِخْوَانِي : فَضَائِلُ الصَّوْمِ لَا تَدْرُكُ  
حَتَّى يَقُومَ الصَّائِمُ بِآدَابِهِ. فَاجْتَهِدُوا  
فِي إِتْقَانِ صِيَامِكُمْ وَحِفْظِ حَدُودِهِ،  
وَتَوَبُّوْا إِلَى رَبِّكُمْ مِنْ تَقْصِيرِكُمْ فِي ذَلِكَ.

My [beloved] brothers, the merits and virtues of  
fasting cannot be attained until the fasting person  
fulfills its etiquettes. Therefore, strive hard in completing  
and perfecting your fast and safeguarding its boundaries,  
and repent to your Lord for your shortcomings therein.

[ مجالس شهر رمضان (١٧) ]



**Jābir ibn ‘Abdillāh <sup>رضي الله عنه</sup> said:**

إِذَا صُمْتَ فَلْيَصُمْ سَمْعُكَ وَبَصَرُكَ وَلِسَانُكَ  
عَنِ الْكُذِبِ وَالْمَأْثِمِ، وَدَعْ أَذَى الْخَادِمِ، وَلْيَكُنْ  
عَلَيْكَ وَقَارٌ وَسَكِينَةٌ يَوْمَ صِيَامِكَ، وَلَا تَجْعَلْ  
يَوْمَ فِطْرِكَ وَيَوْمَ صِيَامِكَ سَوَاءً.

**When you fast, let your hearing, sight, and tongue abstain from lying and sinning. Leave off harming the servant. Be dignified and serene on the day of your fast, and do not let the day you fast and the day in which you do not fast be the same.**

[مصنف ابن أبي شيبة (٨٩٦٥)]



**Ibn al-Qayyim رحمه الله said:**

**كثيرٌ من الناسٍ يصبرُ على مكابدةِ قيامِ  
الليل في الحرِّ والبردِ، وعلى مشقةِ الصيامِ،  
ولا يصبرُ عن نظرةٍ مُحَرَّمَةٍ.**

**Many people are patient upon the hardships of the  
night prayer in the heat and cold and the difficulties-  
of fasting, but they are not patient with [abstaining  
from] an impermissible gaze.**

**[ عدة الصابرين وذخيرة الشاكرين (٤١) ]**



**The Messenger of Allāh ﷺ said:**

**تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَةً**

**Eat the Saḥūr (pre-dawn meal),**

**for there is a blessing in it.**

[Ṣaḥīḥ al-Bukhārī (1923)]

[ صحيح البخاري (١٩٢٣) ]



**The Messenger of Allāh ﷺ said:**

**نِعْمَ سَحُورُ الْمُؤْمِنِ التَّمْرُ**

**Excellent are dates as a saḥūr**

**(pre-dawn meal) for the believer**

[ صحيح الترغيب للألباني (١٠٧٢) ]



The Messenger of Allāh ﷺ said:

لِلصَّائِمِ فَرْحَتَانِ :

فَرْحَةٌ عِنْدَ فِطْرِهِ، وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ.

The fasting person will have two moments of joy:

(1) When he breaks his fast and

(2) when he meets his Lord.

[Ṣaḥīḥ Muslim (1151)]

[ صحيح مسلم (١١٥١) ]



**Anas ibn Mālik رضي الله عنه said:**

**كَانَ رَسُولُ اللَّهِ ﷺ يُفْطِرُ عَلَى رُطَبَاتٍ**

**قَبْلَ أَنْ يُصَلِّيَ فَإِنْ لَمْ تَكُنْ رُطَبَاتٌ فَعَلَى**

**تَمْرَاتٍ فَإِنْ لَمْ تَكُنْ حَسَا حَسَوَاتٍ مِنْ مَاءٍ.**

**The Messenger of Allāh ﷺ used to break his fast with fresh dates before praying. If there were no fresh dates, then with dried dates, and if there were no dried dates, then with a few sips of water.**

[Abū Dāwūd (2356)]

[ أبو داود (٢٣٥٦) ]



**The Messenger of Allāh ﷺ said:**

**مَنْ فَطَرَ صَائِمًا، كَانَ لَهُ مِثْلُ أَجْرِهِ،**

**غَيْرَ أَنَّهُ لَا يَنْقُصُ مِنْ أَجْرِ الصَّائِمِ شَيْئًا.**

**Whoever provides a fasting person with something to break their fast, for him is the same reward as the fasting person without anything being diminished from the reward of the fasting person.**

[at-Tirmidhī (807)]

[ الترمذي (٨٠٧) ]



**The Messenger of Allāh ﷺ said:**

**مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا**

**غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ**

**Whoever stands in the month of Ramaḍān  
with faith and expectation of the reward,  
then all of his previous sins will be forgiven.**

[Ṣaḥīḥ al-Bukhārī (2009)]

[ صحيح البخاري (٢٠٠٩) ]



Imām al-Awzā'ī رحمه الله said:

مَنْ أَطَالَ قِيَامَ اللَّيْلِ،  
هَوَّنَ اللَّهُ عَلَيْهِ وَقُوفَ  
يَوْمِ الْقِيَامَةِ.

Whoever prolongs [his standing in]  
the night prayer, Allāh will make easy for  
him his standing on the Day of Judgement.

[سير الأعلام النبلاء (١١٩٧)]



**The Messenger of Allāh ﷺ said:**

**يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ**

**إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ**

**الْآخِرُ يَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ**

**مَنْ يَسْأَلُنِي فَأُعْطِيَهُ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ.**

**Our Lord - Blessed and Lofty is He - descends every night-**

**to the lowest heaven [in a way that befits His Majesty]**

**when the last third of the night remains, asking:**

**Is there anyone invoking Me so that I may respond to**

**their invocation? Is there anyone asking Me so that I**

**may grant them [their request]? Is there anyone seeking**

**My forgiveness so that I may forgive them?**



Abū Dharr <sup>رضي الله عنه</sup> would say:

يا أَيُّهَا النَّاسُ إِنِّي عَلَيْكُمْ نَاصِحٌ،  
إِنِّي عَلَيْكُمْ شَفِيقٌ، صَلُّوا فِي ظُلْمَةِ اللَّيْلِ  
لَوْحْشَةِ الْقُبُورِ، وَصُومُوا فِي الدُّنْيَا لِحَرِّ  
يَوْمِ النَّشُورِ، وَتَصَدَّقُوا مَخَافَةَ يَوْمٍ عَسِيرٍ.

O’ people! Indeed, I am an advisor to you  
[and] I worry for you. Pray in the darkness of the  
night for the loneliness [you will face] in the graves,  
fast in the heat of the dunyā [in preparation] for the  
heat [you will face] on the Day of Resurrection,  
and give charity out of fear of that difficult Day.

[تاريخ دمشق (٢١٤١٦٦)]



**Shumayṭ ibn ‘Ajlān رحمه الله said:**

**إن الله عز وجل جعل قوة المؤمن في قلبه ولم يجعلها في أعضائه، ألا ترون أن الشيخ يكون ضعيفاً يصوم الهواجر، ويقوم الليل، والشاب يعجز عن ذلك.**

**Allāh - the Mighty and Majestic - has placed the**

**believer's strength in his heart and not in his limbs.**

**Do you not see how an old, weak man fasts during the**

**middays in the intense heat and spends his nights**

**in worship while the youth are incapable of doing so.**

**[ حلية الأولياء (١٣٠١٣) ]**



**The Messenger of Allāh ﷺ said:**

**مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا**

**غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ**

**Whoever stands on the Night of Decree  
with faith and expectation of the reward,  
then all of his previous sins will be forgiven.**

[Ṣaḥīḥ al-Bukhārī (2014)]

[ صحيح البخاري (٢٠١٤) ]



Ibn Rajab رحمه الله said:

يَا مَنْ ضَاعَ عَمْرُهُ فِي لَأَشْيَاءَ،  
اسْتَذْرِكْ مَا فَاتَكَ فِي لَيْلَةِ الْقَدْرِ،  
فَإِنَّهَا تُحْسِبُ بِالْعُمْرِ.

O' you who has wasted the years of his life,  
amend those lost and wasted years in the  
night of al-Qadr (decree), for verily it is  
equivalent to that of a lifetime.

[لطائف المعارف]



‘Ā'ishah <sup>رضي الله عنها</sup> narrated:

I said: O’ Messenger of Allāh ﷺ, if I knew which night Laylat-ul-Qadr (The Night of Decree) was, what should I say on that night?

He ﷺ said, say:

اللَّهُمَّ إِنَّكَ عَفُورٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

Allāhumma Innaka ‘Afuwwun, Tuḥibbul- ‘Afwa,  
Fa’fu ‘Annī.

O’ Allāh! Verily You are Oft-Pardoning,  
You love pardoning, so pardon me.

[at-Tirmidhī (3513); Ḥasan Ṣaḥīḥ]



Shaykh Ṣāliḥ al-Fawzān حفظه الله said:

في ختام الشهر كان السلف الصالح  
يكثر من الاستغفار، والتوبة إلى الله  
عز وجل، والخوف من عدم القبول، كانوا  
يجتهدون في رمضان وفي غيره، ثم يقع  
عليهم الخوف ألا يقبل منهم شيء،  
ويستغفرون الله ويتوبون.

At the end of the month [of Ramaḍān], the Righteous  
Predecessors would increase in seeking forgiveness,  
repentance to Allāh - the Mighty and Majestic, and fear  
of their deeds not being accepted. They would strive  
in Ramaḍān and in other than it, then become fearful that-  
nothing would be accepted from them, so they would  
seek Allāh's forgiveness and turn to Him in repentance.



**The Messenger of Allāh ﷺ said:**

إِنَّمَا الْأَعْمَالُ بِخَوَاتِمِهَا

**Verily, actions are only  
determined by their endings.**

[Ṣaḥīḥ al-Bukhārī (6493)]

[ صحيح البخاري (٦٤٩٣) ]





**‘Abdullāh ibn ‘Umar رضي الله عنهما said:**

**فَرَضَ رَسُولُ اللَّهِ ﷺ زَكَاةَ الْفِطْرِ صَاعًا  
مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ عَلَى الْعَبْدِ  
وَالْحُرِّ، وَالذَّكَرِ وَالْأُنْثَى، وَالصَّغِيرِ وَالْكَبِيرِ  
مِنَ الْمُسْلِمِينَ، وَأَمَرَ بِهَا أَنْ تُؤَدَّى قَبْلَ  
خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ.**

**The Messenger of Allāh ﷺ enjoined Zakāt al-Fiṭr:**

**A ṣā’a of dates or a ṣā’a of barley upon the  
enslaved person and the freeman, male and  
female, young and old from the Muslims.**

**He ordered it be paid before the people  
went out to the [‘Eīd] prayer.**



**Ibn Ḥajr رحمه الله stated:**

**إظهار السرور**

**في الأعياد من شعار الدين**

**Manifesting joy on the days of ‘Eīd**

**is from the symbols of the religion**

**[ فتح الباري (٤٤٣١٢) ]**



**Ibn Rajab رحمه الله said:**

**كيف لا تجري للمؤمن على**

**فراقه (رمضان) دموع ! وهو لا يدري**

**هل بقي له في عمره إليه رجوع.**

**How can a believer not shed tears upon**

**the departure of Ramaḍān! As he does**

**not know if he will live to see its return.**

[لطائف المعارف]



Sh. Sulaymān ar-Ruḥaylī حفظه الله said:

من أجمل الكلام، ما قاله بعضهم:  
ومن جعل أيام حياته كأيام رمضان،  
جعل الله له آخرته كالأعياد.

From the most beautiful of speech  
is that which some say:

Whoever makes the days of his life  
[in this dunyā] like the days of Ramaḍān,  
Allāh will make [the days of] his Ākhirah  
like ‘Eīds for him.

[ ضوابط الربا (٢٨٤) ]



Ibn Rajab رحمه الله said:

معاودة الصيام بعد صيام رمضان،

علامة على قبول صوم رمضان. فإن الله

إذا تقبل عمل عبدٍ، وفقه له عمل صالح بعده.

One taking on the habit of regular fasting after  
Ramaḍān is an indication that his fasting in Ramaḍān-  
was accepted. This can be surmised because if Allāh  
accepts one's righteous deeds, He enables him to  
continue to perform righteous deeds.

[لطائف المعارف]



The Messenger of Allāh ﷺ said:

مَنْ صَامَ رَمَضَانَ  
ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ،  
كَانَ كَصِيَامِ الدَّهْرِ.

Whoever fasts the month of Ramaḍān,  
then follows it with six [days of fasting]  
from [the month of] Shawwāl, it will be  
as if he fasted the entire year.

[Ṣaḥīḥ Muslim (1164)]

[ صحيح مسلم (١١٦٤) ]



**Some of the Wives <sup>رضي الله</sup><sub>عنهن</sub> of the  
Messenger of Allāh ﷺ reported:**

**كان رسول الله ﷺ**

**يصوم تسع ذي الحجة**

**The Messenger of Allāh ﷺ used to fast**

**the [first] nine days of Dhul-Ḥijjah**

[Abū Dāwūd (2437)]

[ أبو داود (٢٤٣٧) ]



**Abū Qatādah رضي الله عنه narrated:**

**رَسُولُ اللَّهِ ﷺ ... سُئِلَ عَنْ**

**صَوْمِ يَوْمِ عَرَفَةَ فَقَالَ :**

**يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ وَالْبَاقِيَةَ**

**The Messenger of Allāh ﷺ was asked about**

**fasting the Day of ‘Arafah and he replied:**

**It expiates [the sins of] the previous and coming year.**

[Ṣaḥīḥ Muslim (1162)]

[ صحيح مسلم (١١٦٢) ]



**Sh. ‘Abdullāh al-Bassām رحمه الله said:**

**صوم يوم عرفة هو أفضل**

**صيام التطوع بإجماع العلماء**

**Fasting the Day of ‘Arafah**

**is the most virtuous voluntary fast**

**by consensus of the scholars**

**[توضيح الأحكام (٢٠١٣)]**



والله أعلم

وصلَّى الله وسلَّم على عبده ورسوله محمدٍ، وآله وصحبه أجمعينَ

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